

visible Christ, like the visible Christ, continues to work thru the Holy Spirit. At his baptism he was endued with the Spirit for service. The Spirit went with him into the wilderness. And it was the sword of the Spirit, which is the word of God, that defeated the devil.

He worked and talked in the power of the Spirit, for John says he had the Spirit without measure.

"Put to death in the flesh," he "was made alive by the Spirit;" "thru the Spirit he gave commandments unto the apostles."

The Father is God loving; the Son is God manifesting that love thru sacrifice; the Holy Spirit is God at work. In the beginning he wrought order out of chaos and he has been active ever since. Faith in God the loving Father melts and wins us; faith in Jesus the sacrificing Savior attracts and holds us; faith in the Holy Spirit energizes us and makes us active.

The apostles were well taught by Jesus himself, and they had the priceless blessing of constant association with him. They knew Jesus; but such knowledge was not "power from on high." For this they are commanded to tarry. "Ye shall have power after that the Holy Ghost is come upon you."

Thru knowledge, wealth, organization, eloquence, numbers, and social position we may become influential, but only thru the baptism of the Spirit can we be powerful.

Paul was a man of *influence* before his conversion, but he lost it all on the day he confessed Christ, and had to depend upon *power*. He and Silas did not have enough influence to keep out of jail, but thru faith they had power to shake the jail doors open and walk out.

Influence is man at work; power is God at work. If we depend upon influence we will receive what man can give, but if we depend upon the power of the Spirit we will receive what God can give.

The greatest need of the church today is the baptism of power. All influences will not suffice. And the supply of this need is the supply of all need, for when God's people are endued with the Holy Spirit, they will live and give as they ought.

Without this enduement we are Samson without his locks—just like other men. The church is then a trolley-car without a dynamo, a body without life. The car must be pushed. Pushing cars and carrying corpses may keep us busy, but not many people will reach heaven here or hereafter by that process.

Again, the invisible Christ continues to work as did the visible Christ, thru imperfect, blundering disciples.

In the first chapter of Acts there are two blunders recorded. The first is seen in the question, "Wilt thou at this time restore again the kingdom of Israel?" Jesus corrects the blunder by tenderly telling them that they should not be prying into the counsels of God, but rather give themselves to seeking enduement for service:

Let God govern this world, while you obey his commandments. He is King in his kingdom and needs no advice as to times and seasons.

The other blunder was in having an election to fill the place of Judas before they were endued with the Holy Spirit.

Peter was the prince of blunderers. He knew how to say and do the wrong thing. The visible Christ was kept busy at times correcting his mistakes. Peter believed in going ahead. He could see no reason why the circle of the apostles, broken by the treachery of Judas, should not be made complete at once. The meeting of prayer and supplication for the Spirit is turned into a meeting for the transaction of business. Matthias is elected and is never heard of afterwards.

Paul seems to have been God's choice.

These disciples tarried and prayed for the Holy Spirit to give them power in preaching but they made the mistake of thinking that they were equal to holding a business meeting without the Holy Spirit.

A wise old pastor once said to me: "Have as few business meetings as possible. It is in the business meeting that Satan injures the church. It is here that divisions are made and church quarrels rage. Here the spirit of prayer and humility gives place to the spirit of jealousy and ambitious designing."

And this is possible because church meetings are so often subject only to some parliamentary manual, forgetting that they need the Spirit of God for business as much as for preaching. Business men who insist that churches should be run on strictly business principles often mean that we are to walk by sight and not by faith, and that God the Holy Spirit, who is the resource of every church, shall give place to worldly maxims and methods.

The comfort of all this is that the blunderers of the first chapter of Acts are the fire-tongued men of the second chapter. In spite of their blunders the Spirit of power comes upon them, and Pentecost is the result. The invisible Christ does not discharge his faulty servants. He is still patient and forgiving.

An old mountain preacher declared that God could strike a straight blow with a very crooked stick. His purpose is to make the crooked straight, but if we wait until every crook is removed before we expect God to use us, the room of waiting may be our sepulcher. We should go on to perfection.

The baptism of the Spirit, however, is not for perfection, but for witnessing.

And yet we should remember that infirmity which results in blundering is different from sin which shows itself in impure living. Paul rejoiced in infirmities, but never in sin. Infirmity is the weakness of a good thing; sin is the opposite of every good thing.

God helps infirm faith, love, hope; but he always opposes sin. He will use weak and broken vessels, but they must be clean. He may endue with power imperfect and blundering disciples, but never those who are willing in conscious sin. —Brooklyn, N. Y.

**BUT LET EVERY MAN TAKE HEED HOW HE BUILDETH THEREUPON. I COR. 3:10**

G. W. RENCH

After all it *does* make a difference as to *how* we do things for God. There are many soft, soothing phrases afloat in the world, set adrift in the name of charity, that seek to quiet an already sleeping conscious instead of arousing it. Such as "We are all working for the same place;" "It does not make any difference what we believe if we are Christians;" Just so the heart is right;" "Everyone is my brother who accepts the Lord Jesus Christ," with many others are given, very often, in the spirit of apology.

Why don't these easy-to-be-satisfied people sometimes quote "But every man's work shall be tried?" "But let every man take heed how he buildeth thereupon?" It does make a difference *how* we build in society, in school, in state, but when it comes to religion, the foundation of all, according to many, we can build anyway.

If it makes no difference *how* we build why antagonize the mormons? They recognize Jesus Christ as divine. Why not join hands with the Mohammedans?—they believe in Christ. The Catholics are building on Christ as the true foundation—Why should we be protestants? The facts are and so recognized in practice, that it does make a difference "how" we build.

Then let us say so. The lack of honest manliness not only makes religious cowards, but doubters and finally unbelievers.

## Home Circle

### Good-by—God Bless You

I love the words,—perhaps because  
When I was leaving mother  
Standing at last in solemn pause  
We looked at one another,  
And I—I saw in mother's eyes  
The love she cannot tell me,  
A love eternal as the skies  
Whatever fate befell me;  
She put her arms about my neck  
And soothed the pain of leaving,  
And tho her heart was like to break,  
She spoke no word of grieving;  
She let no tear bedim her eye  
For fear that might distress me,  
But, kissing me, she said good-bye,  
And asked our God to bless me.

—Eugene Field.

### Pastoral Letter to Mothers

The Outlook.

Never try to explain to your children what you do not understand yourself. You tell your child that God is everywhere. What do you mean? Do you know exactly what you mean? Are you quite sure that you mean anything? or is this but a conventional phrase which you have taught your child because you think that it is proper to do so? What I mean, what I think most Christians really mean, is expressed by Whittier's verse:

"I only know I cannot drift  
Beyond His love and care."

What I mean is that, wherever I am, I can speak to Him, and He can hear and answer